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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THEOSOPHY *is not in conflict with any form of religion, any society, any man, any opinion —however much these may be in conflict with Theosophy. What Theosophy is engaged in, through those who believe in it, as we do, without any mental reservations whatsoever, is a battle for* RECOGNITION. *Theosophy serves to explain the hidden side, the real and inner meaning of all things, for it is a friend to understanding, an aid to knowledge. By it a man may come to know himself through and through.*

—R.C.

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A U M

That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right and wrong, and all things. —*Brihadaranyaka-Upanishad*

THEOSOPHY

Vol. XXXVII **April, 1949** **No. 6**

WHAT IS REAL?

TO every man, no matter what his philosophy, there comes a crisis when self asks of self, "What is real?" For every man, no matter what his standard of action, there are ultimate moments which strip away every shallow motive and triviality from the question, "What is right?" In each mind, Karma, the law of compensation, wakes the echoes again and again with the unanswered riddle, "What is right action?"

In a crisis, an ultimate moment of self-analysis, a higher consciousness stirs within the mind, and, in rare glimpses of impersonal perception, the inner Self is "seen" as that which "sitteth on high, unaffected." Fleeting and fragmentary though it be, a vision of that Self is enough to make a man revise upwards, so to speak, all his former estimates of the potentialities of human life. What *is* man, if the mind—a wondrous mechanism of untold energy and power—is surpassed by a still greater power, operating unrecognized, perhaps, in the more distant reaches of the soul?

The sense of separateness has been called the one fundamental error of the human mind. It is this delusion which transforms an ultimate moment, with all its potent promise of the growth of soul, into a time of despair and despondency, when the personal consciousness drowns out the "voice of the silence." William Q. Judge, rendering the despondency of Arjuna in the *Bhagavad-Gita* into terms familiar in everyday life, speaks thus to those who have identified the Arjuna in themselves:

> The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. Every elemental that he has vivified by evil thinking now casts upon him the thought,
>
> "After all, it is no use; I cannot win; if I did, the gain would be nothing; I can see no great or lasting result to be obtained, for all, all, is impermanent."
>
> This dreadful feeling is sure in each case to supervene, and we might as well be prepared for it. We cannot always live on the enthusiasm of heavenly joys. The rosy hue of dawn does not reach round the world; it chases darkness. Let us be prepared for it, not only at the first stage, but all along in our progress to the Holy seat; for it comes at each pause; at that slight pause *when we are about to begin another breath, to take another step, to pass into another condition.*

From Mr. Judge's words it is evident that if the personal self, the *separate* self, is in the ascendancy, each occasion for strengthening and directing the Will is likely to be interpreted as an overwhelming misfortune, an insurmountable difficulty, and an unjust fate. When the opportunity presents itself to investigate some one of the hidden powers in our own nature, to pass into another condition or state of consciousness, to take up a new discipline of the mind, or assume additional control of the psychic nature—then, in that ultimate moment, self is asked by Self to choose the forward or the backward road, the higher life or the lower existence—and unless the lightning of resolve strikes, the moment passes.

That choice is the essence of an ultimate moment, when the mind meets its higher Self, when reality is known, when action and reaction are viewed in that timeless realm where Causes exist and where the law of Karma is recognized in all its majesty and justice. This vision occurs at birth and at death with every man, but it may be attained *at any moment* if the Will of man is directed to this end. The beginning is indicated in the goal to be reached: a strictly honest self-analysis, which H. P. Blavatsky termed an act of the *highest abstract thinking.*

Withdrawing the mind from confusion, ignorance, or despondency—all phases of mere brain-consciousness—is at once the simplest

and the most difficult operation of the Will. As an act of the Will it is simple, but the question is, what kind of desire must cause the Will to move? Is the desire to know deep and single? If so, then all obstacles to knowledge are cut through with the sword of light we call the Will, and man knows—himself.

"Heroic Effort"

If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move: "To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man."

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by "own self" the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the "One Universal Ego." . . .

Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once.

—H. P. BLAVATSKY

CONVERSATIONS ON OCCULTISM

VIII

STUDENT.—What is Occultism?

Sage.—It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student.—What does Occultism teach in regard to man, broadly speaking?

Sage.—That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student.—Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage.—I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student.—Please explain a little more particularly what you mean by our having centres or foci in us.

Sage.—Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as

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NOTE.—These articles by William Q. Judge were first published in *The Path,* October and November, 1894.—Eds. THEOSOPHY.

great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race.*

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student.—Is there any object had in view by Nature which man should also hold before him?

Sage.—Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelli-

gent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student.—Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage.—Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for Judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student.—Where should I look for the help I need in the right life, the right study?

Sage.—Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahatma are not different from each other. Unless you find your Self, how can you understand Nature?

IX

Student.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be

purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside

down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

CONFESSION

WE pass through many strange phases in the strivings of our inner life. These are reflected in our outer work to a degree unthought of by ourselves, and are, in truth, "confessions" we had not intended to make, nor realized we were making —like ostriches, heads buried in the sands of our self-communings, and the inept, ungainly body of us standing out for the whole world to see. But there is another phase of confession which some of us, perhaps, use less wisely and more often than we might, for all methods are good ones some of the time, and very few of them all of the time.

"Confession is good for the soul," when it crumbles our pride; when it robs us of our self-complacency and conceit; when it is made solely for the benefit of another, that he may more clearly see and be warned of a danger that trapped us. But most of us too easily assume a knowledge of the nature of others, too readily advance from *our* store of memory, thought and feeling the details of our own experiences, too eagerly make confession of our own past distresses in order to clarify our fellow-student's vision. Unconsciously to ourselves, such confessions are but solicitations toward being taken as the "little guru" of the younger student. Pride in our own achievement has prompted them and undertaken to judge the spiritual development of another, despite our seeming humility which declares, "Once so it was with me."

Yet, after all, the well-meaning one—not wise—is protected in his playing of a false role. More often than not the one whom he has so obviously tried to "help" looks at him curiously, perhaps a little contemptuously, and later passes on the tale to show someone else how queer a fellow can be. Only a small and mean result can flow from a merely personal basis of effort and contact; the true basis is that of the common teachings.

Now comes a fellow Companion on "the small old Path," discouraged for the moment. Perhaps in temporary weakness he pours out his confession of disturbance, fear, despondency, distress, even some besetting sin that degrades him; this time, we have not sought the contact, nor encouraged the confidence, nor attempted to restrain him, feeling that he would better "have it out." But how do we show our wisdom? Do we stand firm, silent, sympathetic and strong;

or, do we immediately jump to name our own weakness, our own emotions seeking the limelight?

This interchange of emotional experience—his from an overcharged battery, ours from a false notion of the benefits of "confession"—is once more productive of small, personal and mean results. Our fellow-student sought refuge in our strength, not in our weakness. He needed some rungs of a stout ladder to climb by, not reassurance of the commonalty of the frail landing-place where he then stood. We had represented strength to him, and we might have helped draw out his own latent strength. We were too "wise"; we were not genuine; we were thinking of how *we* could help him, not of actually benefitting *him.* Said one student, "I had a long talk with another student one day and he told me of a disgusting little habit he once had and conquered. Do you know that for months afterward, whenever I saw him, I thought of *that habit?* I had to *force* myself to think of his conquering it, and somehow he has never since been quite the same to me!"

Confession is *not* good for the soul—neither for the soul of confessor nor hearer, when the personal idea lurks behind it. It is softness. It is degrading. It is weakness. It is the opposite of the Self-reliance that we seek.

We need to *harden up.* We need to become quiet, firm, and reticent. We need to intend the Will! Most of all do we need to be genuine; to "be natural," as the Chinese Sage phrases it. This does not mean to let go all restraints; but it does mean not to try to appear to be something we are not.

There is a true "confession." It is an application of the admonition of Jesus of Nazareth concerning prayer: to enter into one's closet and pray in secret, not in public. So the true confession is self-confession. This is indeed "good for the soul."

For then the Soul itself is the Father-confessor. Its piercing subtle sight is unerring and sees all in a true relation. It is strong; it is unmoved; it can judge; it is genuine—it is itself. Taking the position, then, of Soul—our true selves—we can stand firm as a rock and receive the "confession" of the lower self, looking over without flinching and without emotion the warp and woof of the fabric the personality is weaving from hour to hour and day to day. We need not be cast down by what we see, for in that true

position we are, for the moment, one of that magnificent company in whom *the Soul is set firm,* since there is such a thing as "the communion of saints." Glory, honor, ignominy—all are the same in the Soul's honest and natural sight—*just so much experience,* to be noted, weighed, understood, related.

From such assimilation arises wisdom: a true direction and the skill and patience to follow it *all the time.* "Who knows the Soul, and sees himself as it—what should he long for, or desiring what should he fret for the fever of life?"

What Is Occultism?

Occultism is the not telling all one knows; but reticence.

Occultism is the not saying all one suspects; but silence.

Occultism is the not speaking of all one "sees"; but reverting inward to the source of sight.

Occultism is the not repeating of all one "hears"; but a closed mouth lest hearing should escape therethrough.

Occultism is the not speaking of faults of others; but charity.

Occultism is the not setting of fixed plans; but a fluidic position balanced in the good law.

Occultism is the not laying down for another his duty; but self-watchfulness in performing one's own.

Occultism is the not doing what one wishes and when one wants; but discipline.

Occultism is the not listening to gossip or slander; but good-will to all, from which gossip and slander can draw no sustenance.

Occultism is the not giving way to anger or impatience; but calmness.

Occultism is the not being vain of one's learning, or proud; but humility.

Occultism is the not hurrying one's daily affairs nor forcing one's progress; but knowing the amplitude of time in all things.

Occultism is the not doing all the great work there is to do; but the will to labor, the willingness to accept help or be a helper; the joy that another does a task the best.

Occultism is the not striving to be a leader of men; but to follow a line.

MIND OF THE AGE

XII: Anti-Semitism and Religion

THE unique quality of Theosophical philosophy is its capacity to inspire Synthesis. Although modern psychology has matured considerably, especially as impelled by the growing need for psychotherapy, its philosophy is still in large degree restricted to the physical man. Therefore, while in psychiatric terms one may discover a correlation between fear-neuroses and tendencies of the modern mind such as the popular return to supernaturalism or the growth of anti-Semitism, further relationships between these three will not be adequately suggested by psychiatric or psychoanalytical devices. For the modern psychologist still fails to grant the validity of the truism that ideas rule the world, and that behind any special manifestations of neuroses are certain basic *ideative* tendencies. A perfect example of the excessive departmentalizing of inquiry among modern psychiatrists is a passage from Karen Horney's *Neurotic Personality of our Time:*

> There are certain definite contradictions in our culture, which underlie the typical neurotic conflicts. It would be the task of the sociologist to study and describe these cultural contradictions. It must suffice for me to indicate briefly and schematically some of the main contradictory tendencies.

Miss Horney, in leaving an important part of her task to the "sociologist," cripples her own ability for diagnosis. It is not within her "province," therefore, to take cognizance of the tremendous psychological impact of religious ideas in specific terms. Here and there we find a suggestion by some modern writer that man's viewpoint on ultimate questions has much to do with social habits, but such analyses are incidental and unrelated to a fully developed theme. One such aside, which could stand a great deal of careful development, occurs in John O'Hara Cosgrave's *Man: A Citizen of the Universe* (reviewed in the December Theosophy)—

> Man's rights were charted by its [religion's] revelations, his civilizations rationalized by them. Justice, duty, and mercy were derived from religious architecture. So were the structures of morality and sin. The wings of romance were feathered from its fabrics, and events colored by its creeds.

This may suggest to the student a practical need for analyzing the effect of institutions upon the individual "psyche"—and the manner in which new institutions are created by modifications of the psyche. In order to live a fully self-conscious life, we may eventually have to persuade ourselves of a necessity for mentally translating every human emotion into its institutional counterpart, and of viewing each characteristic of every institution in terms of its effect upon the mind. In the *Secret Doctrine* (I, 293), H. P. Blavatsky makes use of the words of Herbert Spencer in describing one of the seven great occult forces of nature *(Kundalini Sakti).* This force of karmic attraction brings about that "continuous adjustment of internal relations to external relations and the continual adjustment of external relations to internal relations" which is the basis of transmigration of souls, or rebirth. "A Yogi," H.P.B. writes, "must thoroughly subjugate this power before he can attain Moksham. . . ."

The present series has been endeavoring to follow the type of inquiry which H. P. Blavatsky's words suggest. But the final work of analysis must consist in making practical applications of the principle of "internal" and "external" correlations. For the "citizens" of the Holy Roman Empire the problem was simpler: they were faced by one dominant institution. Our basic "institutions" today are mental attitudes, crystallized sufficiently to have almost the force of a political and a religious structure, but not yet entirely congealed, and therefore less easily isolated for analysis.

One correlation which might be attempted by the theosophical student is that presented by such diverse manifestations of the quality of the modern mind as, say, Trends in Modern Fiction, the Return to Religion, and the increase of manifestations of Anti-Semitism. What are the similarities in these phenomena?

An easy way to approach a consideration of modern trends in fiction is through the medium of the Book-of-the-Month Club, which has already reached large-scale institutional proportions. In relation to the other two trends, Book-of-the-Month selections show both a growing preoccupation with supernatural experience, and a definite avoidance of even the slightest anti-Semitic bias. Thus, at first glance, we might assume that modern fiction-writing inspires many to Seek Religion, but definitely discourages anti-Semitism.

Since the theosophist is naturally distrustful of attempts to encourage a *return* to religion, however, he may be interested in the conclusion reached by a recent analyst of anti-Semitic developments (Carey McWilliams in *A Mask for Privilege*) that the Released Time programs for the furtherance of religious education in our public schools *encourage* anti-Semitism by their subtle sectarian emphasis in the classroom. Despite the fact that the major church groups responsible for the released-time plan have conducted extensive campaigns against racial prejudice, this is the basic psychological fact. Sectarian religion habituates its believers to the concept of moral and racial superiority.

We may also relate the trends in fiction, in religion and in class prejudice to the effect of warfare and national conscription. The psychology of warfare is *militant* exclusiveness. Temporarily, a "brotherhood in arms" may be felt by the participants, and certain class and racial barriers minimized. But the main effect of institutionalized warfare comes in the form of a delayed reaction. Since the major emphasis was upon militant exclusiveness—the chastisement of unworthy groups—this psychic impetus will find its way to the surface in the context of peacetime when its former outlet, the "enemy," has been vanquished, or when peace has been concluded. Since any war gives abnormal stimulus to fear, we inevitably see a return to supernaturalism in religion following a period of warfare. Similarly, fiction writers, accurately diagnosing the desires of the public and mirroring the psychic tendency of the mass man in the development of plots, dwell upon supernatural occurrences in a manner which would have seemed most peculiar a generation or two ago. Recent Book-of-the-Month selections bring to light the fact that such widely divergent novelists as Thomas Mann and Somerset Maugham now work the supernatural into their stories without apology, and—significantly—without any attempt at a rational explanation. While such tendencies have received forewarning in Mann's writing, they have never before been so easy to recognize and so definitely a part of the central theme as in *Dr. Faustus* (BoM selection for last November). Somerset Maugham's latest novel, *Catalina,* seems to be a new departure for this author, and, as with Mann, the story revolves around a supernatural occurrence. Within the past year, another BoM choice, *The Great Mis-*

chief, by Josephine Pinckney, was based entirely upon supernatural events.

These correlations are not too difficult to establish, nor is it difficult to see why the violation, by the slaughter of warfare, of the principle asserting the dignity of each individual soul, and the violation of man's spiritual integrity by a return to revealed religion, fit in with the revival of supernaturalism. But another important factor remains unassimilated. These trends are suggestive of the attitude of mind which breeds anti-Semitism, yet we see in modern fiction an instinctive aversion to anything which tends toward racial prejudice. The "leaning" is in fact in the opposite direction. Many modern novelists have chosen to combat anti-Semitism and have made this objective a minor if not a major theme in the development of their plots.

We have need here of some comprehensive time-sense which will make more rational the movements of the modern mind. Consider the Theosophical view that each segment of society has its own karma, to be worked out in a particular way at the appropriate time. Fiction writers pay considerable attention to the exorcizing of obvious evils, but are so involved in perpetuating subtle contributing causes of those same difficulties that many of the ultimate correlations never occur to them. The psychic trend of fiction plots is but automatic action, at the emotional level, responding to the drawing force of men's unfulfilled wishes. The novels inciting a return to religion may give the same amount of attention in the same chapters to denouncing racial exclusiveness. Yet, by encouraging a religious revival—which in turn is contrary to the Supreme Court decision against released time programs in public schools—such writers will, however unknowingly, have added to the psychic impetus of anti-Semitism.

Anti-Semitism of itself, of course, is an excellent example of mass paranoia. It has been our legacy from all the written and spoken words of the past which have enhanced the special value of certain racial and religious stock and designated differing groups as "inferior." Every encouragement to American imperialism or world domination, however carefully phrased or concealed behind a professed desire to "improve the world," gives psychological impetus to anti-Semitic and other forms of prejudice. Every de-

fense of national conscription is similarly fraught with psychic danger. If we regard the Indian people as "backward," if we develop in our society and political life the growing mass aversion to the principles of free thought and social experimentation, we encourage the forces that make, finally, for overt legislation against minority racial and religious groups. Eventually, when the insidious anti-Semitism which we deny access to in our conscious lives is able to manifest in conscious terms, we shall have *political* discrimination against the Jewish people and finally, too, novels which acquiesce in this type of denial of "equal rights."

Perhaps it was the perception of the weakness of average fiction-writing that led H. P. Blavatsky to pay such marked tribute to Feodor Dostoevsky. (See "The Tidal Wave," THEOSOPHY XXVII, 501-2.) Dostoevsky, like Tolstoy, was in much of his writing a penetrating psychiatrist who laid bare the ill health of the contemporary mind. To extend Madame Blavatsky's literary analysis to the present and future, we might say that the most valuable and significant novels will be those which reveal such things as the relation between a mass return to institutional religion and the growth of anti-Semitism. We might see, in the "ideal novel," the development of characters whose internal questionings and questings led them beyond both of these escapes from moral responsibility to the affirmation of the spiritual brotherhood of man.

"A SOUND ARISING . . ."

Amid all the external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action.

—H. P. BLAVATSKY in 1889

SCIENCE NEWS AND NOTES

"The Scientists"

A FAIRLY objective article on the above broad subject was written by the staff of *Fortune* magazine and published in the *American Scientist* for January. Casting back over recent history, the *Fortune* writers observe that—

> In the tremendous developments of the nineteenth century . . . some muddy crosscurrents appeared that are still plaguing scientists today. The ever reaching ramifications of science forced men into ever finer specializations. This tended to develop, particularly among the scientific rank and file, a narrow type of man, one who might, for instance, know all there was to know about surface phenomena of metals but little else, not even in associated branches of the sciences. At the same time science, still in a fairly crude mechanistic stage of development, was caught up in the optimism of the age—which included the shining utopia of socialism. It was the age, of course, that looked forward to almost endless, automatic progress everywhere.
>
> Moreover, in the flush of youth science claimed too much for its method. In this it was abetted by the materialism of the times and the ill services of its popularizers, notably H. G. Wells. Science is, as all its great practitioners have affirmed, limited. It is concerned solely with determining the principles that explain its own particular fields of phenomena. As adduced in the laboratory or by observation, scientific facts are objective and ethically neutral. . . .
>
> During the past twenty-five years a better balance between science and the humanities has been effected in training young scientists, but it is still unsatisfactory. Science's pressing need in this country is for well-rounded men and a new synthesis.

The authors probably little suspect *how* well-rounded are the men needed, or how new—for this age—the synthesis. Yet we think both are on their way. The same article indicates that the once almost insuperable barriers to being both scientist and theosophist really exist no longer.

> Meanwhile, not much is left of the theory of automatic progress. And most of the crude mechanistic thinking of the nineteenth century has disappeared in the infinite subtleties of the Einsteinian universe and quantum theory. Indeed, the splitting of the atom, which represented the furthest reach of the new physics into the mysteries of matter, also annihilated the last of the nineteenth-

> century notions of an inevitable millennium. Man's world once again became the precarious place it had always been, in imminent danger of falling to pieces unless men struggle to use their knowledge to the right ends, a struggle facing all materialistic men, not simply scientists. This, the deepest of science's internal crises, has caused a wide re-examination of the sources and ultimate purpose of science. Dr. J. Robert Oppenheimer, who headed the bomb-building laboratory, has expressed the new mood as well as any. "In some sort of crude sense," says he, "which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose."

Indeed a healthy self-realization of "sin"—curable, not "original"—is a *sine qua non* to real progress anywhere. (On Oppenheimer, see Lookout for last December.)

> What is, perhaps, most striking in *Fortune's* survey is the scientists' awakened interest in the backward development of the social sciences—those sciences, ranging from anthropology through economics to the outer fringes of psychiatry, which are not yet true sciences, being occupied with the difficult and explosive study of the behavior of man. Some 80 per cent of the scientists polled felt that the social sciences should share in any dispersal of federal research funds. And to back this up there is a postwar phenomenon taking place in that brilliant top 1 per cent of undergraduates, in which the two-thirds choosing the physical sciences are showing an increasing tendency to shift their graduate work to the social sciences, particularly psychology. With care and nourishment, a brilliant development of the social sciences may be expected over the rest of the country.

"Brilliant developments" will certainly come. In what direction, will be determined by the answers to questions not yet asked by scientists themselves. The prime question is, "What is the motive?"

Are these young scientists interested because of a genuine compassion for humanity? Or a subconscious desire to lord it benevolently over the "lesser breeds?" Or an idea that there are better opportunities for a living in a new field? The results will be wholly according to the answers. If the first rules, the men involved will be prepared, when the time comes, to accept a view of man as non-material and as "infinitely subtle" as the concept of the "material" universe at the hands of Einstein. But although some of them may approach the light under their own power, they will hardly enter it without the direct touch of Theosophy. Without it, there is danger of an unparalleled era of black magic in the form of psy-

chological mass control for seemingly benevolent reasons, an example of which we had in Germany, with another current in Russia. The general willingness to accept Government funds for the support of the social sciences is not a good sign.

Also in the same issue of the *American Scientist,* Dr. Thornton Oakley really points the way to his fellow-scientists who may have in them the seeds of the living Spirit.

> I am delighted that Robert T. Lagemann in his article "The Scientist as Artist" in your July issue finds so much identical in science and in art. . . .
>
> I cannot help also pointing out that Dr. Lagemann, sincere as he is in his efforts to suggest the basic qualities of art, to me seems to fail in realization of what in essence art must be to achieve exalted form. He speaks continually of "beauty," of "pleasure," of "emotion." But beauty to him appears to be, as it is so often erroneously considered, a thing chiefly of eye appeal; while pleasure, I surely scarcely need recall, may be simply sensuous, or it may be a physical or a sensual reaction in an individual to external stimulus. Emotion likewise, although as Dr. Lagemann remarks, it may be "deeply moving," may well stir only deeps of passion, of all that is repugnant to the spiritual side of man. To arouse such deeps by eye appeal I cannot accept as art. It is but art's prostitution.
>
> Visual, surface beauty, if existing only for itself, has its place in causing appreciation of values, balances, and rhythms, but is shallow in creative power as it fulfills not art's major reason of endeavor—to lift the mind and heart and soul beyond all earthly limitations, to inspire higher effort, to renew man's courage to stride forward in life's adventure assured that he is agent of the Divine. Of what significance is aught if it have not this as reason? . . . Whether it be the infinity of space into which he delves, or the infinity within the atom, is it not the grandeur of the Unknown that keeps afire man's devotion to his quest for the Ideal, the Unattainable? . . . I much regret that many so-called artists of today seem intent upon superficialities of surface, upon blatant violations of imaginative and spiritual beauty, engaged it would seem only upon achieving, through audacity and violence, a world-wide notoriety. Their works in consequence may become a vogue, but I feel convinced they are only temporal nightmares. Far removed are they from the enduring visual presentations of man's dreams of mystic wonder, of his realization of his oneness with

> the Eternal, without which realization his place upon this earthly sphere offers scant if any meaning, and life becomes a sheer, a tragic materialism.
>
> Is not materialism—or, as it now is often termed, existentialism —the very core of the unsolved problem of the miseries of the world?

We do not know Dr. Oakley's standing as a scientist. His standing as a philosophical idealist is evident.

A paper presented by Lewis Mumford at the Centennial Celebration of the American Association for the Advancement of Science, 1948, raises another of the now not infrequent scientific questions about our future. He writes:

> Even many leaders in science and technics no longer believe that the advance of technics automatically ensures the progress of the human race. Doubts have arisen in the most advanced fields, such as nuclear physics. We now realize, as our predecessors a century ago did not, that technics may be lethally misapplied. The chief potential application of atomic energy is at present to mass extermination. (*Science,* Nov. 26, 1948.)

The dreams of our early scientists and inventors have been fulfilled—

> but our achievements here have been steadily frustrated because we have acted as if mechanical invention would automatically solve the problems of human use and application. Unfortunately, at the moment we have achieved the technical means of a universal society, a large part of the world has relapsed into tribalism and isolationism. . . .
>
> The problem of quantity is the result of our expansion of power. Rejecting the notion of organic norms and human limits, we have brought about a meaningless quantification of life. In the intellectual realm, to seize an obvious example, overproductivity in publication has led to an increasing inability to assimilate the output of new material. To offset "the poverty of overproduction" we must change the attitudes and purposes of the human agents who operate the machine, reducing production to amounts which the human organism can assimilate and convert into an orderly, purposive, rational life.
>
> The final achievement of machine production is automatism; but as the human agent increasingly loses control over the process, he feels insignificant and helpless, often rebellious. . . .

> In short, the whole process of mechanization may be defeated unless we finally engage every part of the human personality. . . . We must concentrate on the repressed and dwarfed elements in the personality and the community. The final question is: "What kind of human being are we trying to produce?" Not the Power, the Profit Man, or the Mechanical Man, but the Whole Man must be the central actor in the new civilization. The 19th-century motto, "Mechanization Takes Command," must be supplemented by the principle of the New Age: Man Takes Command.

(Dr. Mumford's article is printed in full in *The Saturday Review of Literature* for October 2, 1948.)

Unfortunately, Dr. Mumford and those who think like him recognize a problem but hardly even impinge upon its solution. The pivot of the problem is the meaning we give to the "Whole Man." Since the purview of the scientific sociologist does not go beyond matter, it is the whole *lower* man that is meant. And all too often the "orderly, purposive, rational life" really means animal satisfaction, even though on a more or less refined plane. The solution will never come until it is recognized that, numerically, this "Whole Man" represents only four-sevenths of the "Real Man," and qualitatively, only his shadow.

> *Manas,* or the Thinker, is the reïncarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker or *Manas,* and not, as some have supposed, the highest and best gift belonging to man. Its other, and in Theosophy higher, aspect is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma.* (*Ocean of Theosophy,* 1893, p. 54.)

Man's true life is not in matter and his happiness cannot be found there. This will have to be learned—through tears of blood, if necessary, but by willing enlightenment, sooner or later.

YOUTH-COMPANIONS ASK—

THE *idea that the sage does not engage in self-defense is a little puzzling. Surely he would not submit to* unjust *compulsion, especially when his acquiescence would only help to make the forces of injustice more powerful to overwhelm others weaker than himself, perhaps?*

That is a good point, and should be stressed. The statement that a sage is not concerned with self-defense refers to his motivation: he would not be drawn to defend his body for his body's sake. He might, however, resist (in ways which only a sage could enumerate) injustice to himself *for the sake of resisting the principle of injustice.* On this question, a clear treatment may be found in the "Dialogue on Freedom" between the servant and the sage (at the close of the *Book of Images,* and in THEOSOPHY, XIV).

What's the point—if any—in having to sit up straight and maintain "good posture"? The important thing is maintaining that position which is most conducive to mental attention, is it not? Some people seem to think best when they're perched on the bottom of their spine, and many who sit erect don't seem any the more attentive.

The problem of posture should be examined, if possible, apart from the overlay of traditional disciplining which has made it an unpleasant dogma to many young people. For purposes of paying attention, the importance of "good" posture is that it is one way of settling the body so that it requires none of our attention to be directed to its comforts or discomforts. By the time we're grown up, the habits we've developed through our youth make it most uncomfortable, often, to sit erect in the approved manner.

With young children, it is true, the problem has more facets. There *is* a distinct correlation between good posture—that is, self-control of the body—and attention to the work at hand. The policy of allowing children to assume whatever position they like—and of course, change it every instant with pokes and fidgets—does *not* encourage mental effort. And, conversely, the control of the body need not detract from the focus of concentration.

There is also the point that if the body is kept in a more or less alert condition, this "feeds" the alertness of the mind. Bronson

Alcott, teacher in the Temple School a hundred years ago, insisted, we are told, not only on attention from his pupils but on the *appearance* of attention, also. There must be a kind of reciprocal relation between body and mind, and control of both is the real foundation for "good behavior."

How is it possible to make children aware of the sacrifices which others make for them without at the same time slipping into some kind of self-righteousness? It doesn't seem right that even very young children should fall into the habit of accepting services and gifts, or even toys, with no thought of the price which someone *paid in terms of time, thought and money.*

True enough, although perhaps the word "service" is a better one for the purpose than "sacrifice," since the latter so often connotes a martyred countenance. Older children, of course, can come to a realization of what is being done for them by a good, honest discussion on the needs of the various members of the family and the ways in which the children themselves can cooperate in meeting some of them. With very young children, this is obviously ruled out, since they require a more concrete form of instruction.

On the matter of toys, for instance, to take one tangible problem. In a rich family, a child can be surrounded by a nurseryful of elaborate gewgaws at no appreciable sacrifice to the parents. And there are some who consider this a "fortunate birth." But it has unfortunate aspects, also, for gifts given without considerable thought (or some kind of "sacrifice") on the part of the giver are naturally accepted with as little thought, and so the child grows up *expecting* to be the recipient of continued donations.

In point of enjoyment, a kitchen spoon or empty spool has as much fascination for a little one as does the most elaborate mechanism or exquisite doll. And when he graduates to higher and more exacting perceptions, when a spoon is no longer capable of holding his interest, there is some value in considering the possibility of his fashioning his own toys. The advantages of this practice are obvious in terms both of the child's development *and* the family pocketbook. The old *Song of Life* speaks of the powers of the man in dreams—"There are no chariots there, nor steeds for chariots nor roadways; the spirit of man makes for himself chariots, steeds

for chariots and roadways; for the spirit of man is Creator." Why should not the power of imagination—as well as actual manual skills—be encouraged as early as possible in the child for his own amusement?

How can we determine how much of the truth need be told in any given circumstance? Often it seems that "the whole truth" is too painful, and should be left for the person to find out for himself. How do you reconcile kindness with honesty?

That's a hard question. Truth has been compared to a surgeon's knife, and that analogy might hold for the purpose of the question. There are many kinds of pain, and the sharpest is not always the most cruel. Furthermore, how are we to tell how much another can bear? If the telling is painful, but necessary, how are we justified in avoiding the obligation? This is all on the assumption that we are not prone to enjoy being the bearer of bad, but "dramatic," tidings, and that our concern is genuinely for the *other* person, and not simply a shield for selfish weakness on our own part, akin to that of the person who abstains from helping an injured person because he can't stand the sight of pain and blood.

Is it not possible to "sketch" the truth in outline, without dwelling unduly on the most unpleasant features of it? But this would be an ornament to honesty, and not a substitute for it. And might there not be a kind of conceit in thinking that *other* people are not strong enough to bear this or that disclosure? We often find ourselves surprised at the unsuspected power called out in another by a challenging emergency.

A related problem is that met by every reformer the world has ever known. He has the choice to make of how he will treat his fellow-men: whether as children to be led by vague generalities to a ready-made condition in which they will "live happily ever afterward"; or as his moral and spiritual equals, who will appreciate the truth and will respond to its direction. Most reformers have chosen the first assumption, and have wrought little of lasting value. The few—the Great Teachers—who refused to dilute or mix the truth with pleasing falsehoods may not have seemed to accomplish wonders in material terms, but what they did accomplish was an arousing of the real nature of man, and that is the only significant reform.

THE LAST CITADEL

IT has truly been said that pride, lust, and hate are all that blind the spirit's vision.

To most, perhaps, these seem put in the wrong order. The visages of hate and lust (read desire) are often so forbidding to normal men and women, in some forms at least, as to be easily recognized as evil. But is it not upon pride itself that our most noble achievements rest? What becomes of honesty if we cannot be proud of it? What of charity? What of ability to serve the race? What of all the rest of our human virtues? Is it not merely necessary that we make sure we are proud of the right things?

When the path of spiritual truth is essayed, when the individual begins the self-evolution that leads in the end beyond the bonds of flesh and even of matter, the problem takes on a different complexion, and pride turns its other face. Its true name in the occult realm is Ahamkara, egoism, that binding power that is the basis of individual personality. Personality feeds upon either the esteem of others, or hatred and contempt for others, or both. And the basis of both is pride in its many forms. Pride passes as noble in a world which sees life as a collection of personalities, trading mutual esteem for mutual support. It is not so in that world which sees Life as One. In that world the fortress is seen as a prison, which in the end must be broken down and scattered utterly, before full union with the Self is reached. Beyond a certain point on the Path, the years that have been spent in defending our self-esteem at every arrow-slot, may come up from behind and array themselves in a prospect of penal servitude, during which all these walls must be pulled down, through a dreary future that seems to have no end. To the resolute, whose final aim in the last extremity is the benefit of the world, the end of the task of demolition may come sooner than expected. To him whose motive is alloyed, it may never end in this life. The means is uncomplaining servitude in any duty that may present itself, without self-justification under seeming injustice or thought of revenge under seeming wrong, and it will go on just as long as the task is incomplete. Some respite may be obtained by retreat—the problem thus only to meet us compounded in another future.

Pride opposes to us not merely an adamantine strength. It is full of cunning tricks even more difficult to meet. There is even a point where, nothing else left, we become proud of our humility, of our ability to crawl abjectly through mud too slimy for others to endure, our ability, perhaps, to humble ourselves where rigid justice does not require it. A student of Mr. Judge's has written:

> My friend . . . had been pondering over the history of a life, a friend's life; studying it, not unkindly, but in relation to universal principles and with fraternal sympathy. He came down along the record of events until he reached the present. Looking out across a river, gazing without sight at what had once been the palace of a tinsel Caesar, there suddenly appeared to him a gray figure, stooping, meditative. Then it waxed clearer and he saw that the head of the figure was bent over some object held in the hand. It seemed that the whole being—the mind, heart and soul of this silent spectre—were riveted on this one object. My friend looked more closely to discover what this was: only a worm, a poor struggling worm transfixed on a pin, writhing in agony. A feeling of disgust at the cruelty of it came over him, and he turned to reproach the torturer, who had not seen him, who had eyes for nothing but the sufferings of the captive worm, regarding it with interested pity and yet with satisfaction. "Why not take it off—?" my friend began, but as he turned to speak he started back in momentary horror. The figure was that of the person whose life-history he had been pondering, and the worm, as he now saw, bore a similar likeness—the picture of a mind gloating over its own self-inflicted sufferings.
>
> . . . This had been the symbol of that life. The Worship of Pain; a sublimated form of selfishness that longed for a martyr's crown, but which would welcome the martyrdom for its own sake, even without the crown. . . . A passion for pain which made it seem that to inflict it on others was to confer a benefit rather than a wrong. How could they grow without pain? See how I have grown through pain! A disease, my brothers, a disease of the mind. "Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self'." And remember that "these vices of the ordinary man pass through a subtle transformation, and reappear with changed aspect in the heart of the disciple." (*Letters That Have Helped Me,* p. 181.)

This, if not the last problem, is drawing near to it.

The striking of the karmic balance means in the end to forsake pain as well as pleasure as a means of personal subsistence. There are men who have sought sensation through pain so long that the

prospect of its ending may seem as much like the end of life as does the end of pleasure to others.

If a man have no pride, no interest in himself for himself as a separate being, what indeed can life mean? What does life mean to the wind, the sun, and the rain? Or let us say, what does it mean to the lover of noble music, listening enthralled to such degree that he has for the time being no cognition of his own identity or circumstance, has become one with the sounding chords?

With the emancipated, it is not music or any other noble *material* experience in which the man is lost, but Compassion—universal love.

In this, the loss of pride and other personal properties is seen, not as a crippling, but a removal of an excrescence, a morbid growth that never belonged to the spiritual nature of man, however necessary to his experience for the time being.

It was the cement required to bind together the form and the passions while these were still needful. The Real is self-sustaining and One, needing no such evanescent cohesion.

"The Rays of Truth"

Spiritual knowledge includes every action. Inquirers ought to read the *Bhagavad-Gita.* It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. . . . It is the study of adepts.

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law,* all the great forces are set in motion by the student. He now thinks he has given up ambition and comfort. The ambition and comfort he has given up are those of the lower plane, the mere reflections of the great ambitions and comforts of a larger life. The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

How difficult the path of action is! . . . But he who conquers himself is greater than the conquerors of worlds. —W.Q.J.

"THEOSOPHIST" EDITORIAL NOTES

XIV: Aethrobacy

HISTORY affords many proofs that even inanimate objects, such among others, as huge bronze and marble statues, may be differently polarized, and illustrate the condition of *Laghima.* It being an established maxim that it is easy to learn from an enemy, let us first call the Heathen-hating, Pope-adoring bigot Des Mousseaux of France, to the witness-stand. This contemporary champion of Roman Catholicism is a voluminous and sharp writer, but in his eagerness to prove the divinity of his own religion unwittingly gives the most numerous proofs of the superiority of the despised Heathen in psychological science. True, he ascribes every phenomenon to the Devil, but few readers of this journal will be frightened by this poor tattered 'bogey.' In his "Les Hauts Phénomenes de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand aghast at these evidences of diabolical interference in the affairs of men. He quotes from Titus Livy the account of the statue of Juno at Veii—the Etruscan rival of Rome—which miraculously answered the taunting question of a Roman soldier at the sack of the city by Camillus. "Juno," said the soldier, "will it please you to quit the walls of Veii and settle yourself at Rome?" The statue inclined its head to signify assent, and then audibly replied, "Yes, I will"; whereupon, being lifted upon the shoulders of the conquerors, the huge image "seemed instantly to lose its weight, and rather follow them, as it were, than make itself carried." According to Dionysius of Halicarnassus (*Ant.,* book I, ch. xv.) the household gods *(penates)* carried away from the Troad to Lavinium and placed in a new temple rose from their pedestals and floated back to their old places, though the temple doors were fast shut; and this happened a second time. In M. Brasseur de Bourbourg's "Histoire de Mexique" (Vol. II, p. 588, and Vol. III, p. 664) is mentioned a curious building—no less than a prison for gods. Herein were confined by chains and under secure bolts and locks, the tutelar gods of the people conquered by the Mexicans, under the belief that as long as these images could be prevented from transporting their

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Note.—This concludes "Yoga Vidya" from *The Theosophist,* January, 1880.—Eds.

selves back to their own countries, their several ward-nations would be kept under subjection; which proves that under its local Mexican name Patanjali's Laghima science was generally known to those ancient people of India's antipodes.

Lucian *(de Syria Dea)* describes a scene of which he was eye-witness in a temple of Apollo. When the god wished to express his will his statue would move on its pedestal; if not immediately taken upon their shoulders, by the priests, it would sweat, and "come forth into the middle of the room." When being carried, the statue would become preternaturally light in weight, and once Lucian, the sceptic and priest-scoffer, saw it levitated. "I will relate," says he, "another thing also which he did *in my presence.* The priests were bearing him upon their shoulders—he left them below upon the ground, while he himself was borne aloft and alone into the air." In the mouth of such an unbeliever and shrewd observer as Lucian is known to have been, this testimony is of great importance.

We have thus purposely drawn upon other than Aryan or other cis-Himalayan sources for the proof we needed of the existence of a Laghima property in nature. Since our Indian youth are having so poor an opinion of their own literature, they may be willing to see the case proved without recourse to it. And doubtless, after running around the circle of foreign authority, and then stooping to consult some humble *shastri* about the contents of the Veda and later home writings, they may discover that their own ancestors were not such superstitious fools, after all, but did, in fact give the Western world its entire patrimony of philosophy and spiritual science. Following out the same policy, let us transfer to these pages from those of the *Quarterly Journal of Science* (February, 1875), a list of aethrobats whom the Roman Catholics have canonized into saints, and which the Editor (Mr. Crookes) takes from the Bolandists' *Acta,* giving volume and page in each instance. Before doing so, we will premise by saying, for the benefit of our Oriental readers, who this Mr. William Crookes is. This gentleman is one of the most eminent living chemists of England, and among the best known throughout the western world. His attention has for years been largely given to the application of chemical science to the development of the useful art, and in this direction he has done

a deal of important and valuable work. He discovered (in 1863) the new metal *Thallium,* and gave to modern science that delicate little instrument, the Radiometer, which measures the force in the heat rays of a beam of light. One of the cleverest of the Fellows of the Royal Society, and Editor of the *Quarterly Journal of Science,* he felt it his bounden duty, in the Summer of 1870, to investigate mediumistic phenomena and expose the fraud, if such it should prove to be. Before entering upon the inquiry, he laid down with minute particularity the tests that exact science would demand before accepting the phenomena as manifestations that a new force had declared itself. So sternly exacting did they seem, the whole scientific body applauded his intention, and prematurely rejoiced over the certain exposure of the 'humbug.' But the end was not to be as expected; the 'new force' beat Mr. Crookes completely, upset all his theories, confounded and shocked the Royal Society, immeasurably strengthened the spiritualist party, and gave such an impetus to this branch of scientific enquiry as to threaten a total reconstruction of Western ideas of Force and Matter. Though Mr. Crookes' inquiry first occupied itself with the simple percussive sounds, called 'raps,' it soon widened so as to embrace the visible apparition of 'materialized spirits,' and, later, the question of levitation. [*The list of aethrobats is here omitted, but will be found reprinted in* THEOSOPHY III, 573.—*Eds.* THEOSOPHY.]

The compiler, Mr. Crookes, adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present 'spirit-mediums,' and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the 'raps.' The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, 'macerating' their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again,

all, without exception, were ghost-seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers, for relics, was unquestionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest aethrobat in all history) both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the 'gift of tongues,' that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England, and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (unless the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

"The great majority of them, though often seen suspended, were at heights from the ground described only as 'a palm,' half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds; and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the Archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of

*This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in *Acta Sanctorum* Octobries, Vol. XII, p. 158-60.

his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place.† In this and all cases the subjects were either praying at the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanished on declaiming his favourite verse of Homer. * * *

"Of invisible transfers to a distance, the only subjects seem to have been Columba of Rietti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her at Spoleto, 20 miles distant; and the river transits of Peter of Alcantara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of 'geminatio corporis,' or bodily presence in two different places the same day, was twice vouchsafed to him while dwelling at Rome. . . . There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully-attested levitations and other phenomena parallel to the modern so-called Spiritualism."

The student of Patanjali will remark two facts in connection with these air-walkers,—*they were all ascetics,* and not only were all but four unmarried, and, presumably, chaste, but inflicted upon their bodies the extreme rigors of maceration, that is to say that same stern repression of the physical appetites and desires which is common among our Indian Yogis and Sannyasis. Though they knew not the fact, they were in reality practising the extremest austerities of the Yoga system. Another fact will not fail to be observed, viz., that the thaumaturgic power was in several cases hereditary. We of the East know how often it happens that this abundance of psychical power passes down the generations in certain families—that, in short, there are 'born magicians' as certainly as

†This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The emperor said, "By no means; the mistake was providential; let it stand."

there are born poets, painters, or sculptors. If we may credit the records of Western Spiritualism the quality of 'mediumship' is also known to run in families. * * *

Though not a professed psychologist, [Dr. Charles Elam] has collected in his "A Physician's Problems" some most valuable data for the student of that science, supplementing them with judicious and intelligent criticism. "The various races of men," he says, (*op. cit.,* p. 33) "have characteristics quite as distinctly marked. . . . But *races consist of individuals;* it is clear therefore, that to a certain extent individuals have the power of *transmitting their own specific psychical nature.*" M. Giron, a great physiologist, remarks that "acquired capacities are transmitted by generation, and this transmission is more certain and perfect in proportion as the cultivation has extended over more generations." Sir H. Holland, Esquirol, Dr. Virey, Montaigne, Riecken, Boethius, among moderns, and Hippocrates, Homer, Horace, Juvenal, among ancients, are a few of the great authorities who have noticed the constant assertion of this law of nature. Herodotus, the 'Father of History' to Western people who know nothing of our Indian literature, mentions the heritage of caste, of profession, and of moral and intellectual qualities. He speaks of Evenius as possessing the power of divination and transmitting it, *as a natural consequence,* to his son, Deiphonus. Men of Eastern Birth may, in considering these facts, the more readily understand why so many more great psychologists and philosophers have flourished in this part of the world than at the West, where the rugged conditions of life, especially the climate, food, and the common use of stimulating beverages, have so largely tended to the development of the animal at the expense of the spiritual nature, ever since the exodus of people from the warm Eastern climes to settle those countries. The love of mystical study, and the tendency to practise asceticism are inherent in our blood, and absorbed through our mothers' milk. Generations after generations of white men pass away without producing a single adept of the Secret Science, while it could be hard to find a parallel to this in India—even in these degenerate days, when our cleverest young scholars are worshiping Western idols, and it almost seems as if the very recollection of Yoga and the Yogis were dying out of the popular mind.

PRINCIPLE VERSUS DOGMA

THERE is not a religious dogma, however fanciful or absurd, but has at its root some basis in eternal Truth. The partial is always but an aspect of the whole, the impure a corruption of the pure—else it could have no existence. Thus, there can be no dogma without an underlying kernel of truth.

The aim of the Theosophical Movement is to help men seek out and find this basic kernel of truth, to encourage them to tear away the dark cloak of dogma and behold the Principle of reality. In the words of Robert Crosbie, dogmatism always calls to mind "the idea of the assertion of a statement the proof of which is unattainable." A dogma is, at best, but someone's personal interpretation, necessarily limited by the intelligence of the interpreter. It is a *form* arrogantly purporting to express the *spirit.*

The goal of every man should be to rise above the constricting limitations of dogma and drink directly from the fount of pure knowledge. But to do this he must sacrifice creed. He must be willing to cast off attachment to blind belief and break through the incrustations of countless ages of human interpretations. He must journey upstream from the parched plains of dogmatism to the mountain lake of changeless Truth. Reaching the heights, he will meet in absolute agreement the Brahman, Buddhist, Parsee, Christian, Copt.

Consider, for example, the dogma of miracle—accepted universally by Christians of every sect. What is its root in principle or law? The phenomena said to have been performed by Jesus and the disciples are thought to be unique with the Christian church. But secular and religious history teem with references to the marvels of ancient magic. So while the *fact* of magic cannot be denied, the force of all experience should suggest that it is *not* miracle, that the transcending of the operation of universal law is illogical and contrary to the rules of nature. Suppose, by precocious development, we were able to look into the future and behold the perfection of super-atomic research: Would not the operation of those "future" laws appear miraculous? In the view of Theosophy, Jesus and all "miracle-workers" were master scientists of high degree. They possessed vast knowledge of natural law and a far wider comprehen-

sion of the processes of life than is known to the twentieth century. The dogma of miracle is but a superstitious perversion of the truth that behind the veil of matter is the Occult Cosmos with its ideal machinery, governed by metaphysical laws and forces.

Another dogma familiar to Western thought is that of Heaven and Hell. Thought by some to be the exclusive possession of Judaism and Christianity, this is an idea common to every race. The Devachan and Kama Loka of the Buddhists, the Egyptian Amenti with its many divisions, the Hades of the Greeks and the Happy Hunting Grounds of the American Indians are all representations of an identical truth in nature—the after death conditions of the human soul. In man are states of consciousness unsuspected by Western psychology. Christian ideas of pearly gates and the rain of fire and brimstone are materializations of the experiences in consciousness through which the disembodied soul must pass.

Finally, let us trace upstream the commonly accepted dogma of Deity or God. The Western idea of a personal Being who creates the universe out of nothing and governs it according to his own whim obscures the real meaning of the grandest and most sacred Principle. People everywhere think of their Deity in terms of infinitude and immutability. But how can That which is infinite and boundless be a person? How can It be said to possess any of the attributes ascribed to It by limited human minds? Neither the *Parabrahm* of the Hindus, the *Ain-Soph* of the ancient Kabalists, nor the *Ahura Mazda* of the Zoroastrians were ever thought of in terms of anthropomorphic Being. These were unqualifying expressions of the One Absolute Principle behind and within all Nature—nameless, and therefore not to be defined. This first-of-all-Principles is an universal all-pervading Presence, absent from no point or being in Space. More a perception or intuition of the heart than an idea of the mind, It is to be realized only in one's inmost consciousness.

Under the searching eye of theosophic enquiry, the *limiting* forms of dogma are thus seen to give way to an ever-growing comprehension of Principles, through which alone true progress is possible. "The Esoteric philosophy alone," says H. P. Blavatsky, "is calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds dear and sacred, in his inner spiritual life."

ON THE LOOKOUT

Slightly Less Than Impartial

The researches in "parapsychology" of Dr. J. B. Rhine of Duke University, North Carolina, have for the most part been spared the heavy guns of the skeptics in the past. Perhaps not so much because they were credited as because they were deemed inconsequential. The situation seems to be changing.

Dr. S. G. Soal, pursuing similar lines of work, encountered some snags which are noted in the *American Scientist* for July, 1948. His technique being attacked by Dr. B. F. Skinner, Dr. Soal replied in part:

> "The good faith of the investigator which must always remain in question until a percipient is able to produce the phenomena for others on demand."
>
> Shackleton did produce his phenomenon in the presence of some outstanding psychologists and philosophers. These men were permitted to watch every detail of the procedure, to make any alterations they chose, and to superintend personally the whole work of the checking up of results—the experimenters themselves taking no active part. In the presence of such observers Shackleton obtained odds of many thousands to 1 at a single experiment. Does Dr. Skinner really maintain that these eminent observers obtained these astounding figures because they were incapable of comparing and ticking off correctly the figures in a couple of columns? Or that those who were watching them failed to detect their errors? The whole suggestion is ludicrous.
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> Dr. Skinner quotes Rhine's dictum, "We destroy the phenomena in the very act of trying to demonstrate them" in evidence of the unscientific character of telepathy research. I have never subscribed to Rhine's view. During the past three years I have demonstrated over and over again the telepathic powers of Mrs. Stewart of Richmond to numerous men of high academic standing and, as was the case with all those who saw Shackleton, they have expressed perfect satisfaction with the way in which the experiments were carried out.

Objectivity—Fore and Aft

The editorial comment by Dr. G. E. Hutchinson is illuminating as to the present scientific status of such investigations in this country.

> The communication received from Prof. Skinner was the only one casting doubt on the Soal and Goldney experiments that deserved any serious attention. Some other communications were received, which give the impression that scientific opinion in this country is about equally divided on the validity of parapsychological research in general. It has also become very clear that the wishful thinking, which is often attributed to the proponents of this research, is equally attributable to the antagonists. Some critical articles, published in reputable journals, to which my attention has been drawn, seem to me to transgress limits of fairness and good taste. If the parapsychologists are rightly required by their critics to maintain the highest possible standards of objectivity, it is only proper that their critics maintain an equal degree of objectivity, and that, in particular, they at least pay the parapsychologists the compliment of studying the original literature before criticising it.

Thus it seems we are not to escape a touch of the virulence which accompanied metaphysical events and thought in the corresponding cycle of last century; but a situation in which half the scientists have favorable leanings will be very different.

The Greater Problem

In the twentieth century, perhaps, the problem will be, not to convince people of the reality of the psychic world, but to keep them from stampeding into it—within a few years. Dr. Rhine is said to have remarked that his experiments are leading toward proof of the existence of the human soul. We hope so; and trust that it is not the discarded animal soul of the séance room and of individual obsessions and delusions—more frequent but less well recognized cases of virtual mediumship.

Psychic experiments are not precisely welcome to the theosophist —except to some few who suppose their "faith" needs bolstering by such dubious means. But psychological research must be accepted as inevitable racial Karma and, in a way, a necessary test of the status of the present-day mind. The psychic wave will appear in many forms, and perhaps the Rhine and Soal type of experiment is not the most objectionable.

Meanwhile let us quote:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers,

is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves. (*Five Messages from H. P. Blavatsky to the American Theosophists,* 1891.)

Study of Psychical Phenomena

It will be remembered that the first Society for Psychical Research was founded in London in 1882. Since that time there has been much experimentation, but little formulation of accepted laws. The years between the two World Wars saw the establishment at Duke University of the first academic department of Parapsychology, under the leadership of Prof. Rhine, and largely under the inspiration of the late Professor William McDougall. What has been accomplished by all this empirical study of over half a century? While it may be said that the earlier work in this field did something in shaking materialistic determinism by focussing attention upon the possibility of thought-transference or telepathy, the quantitative experimentation in psychical research at Duke University has labored mightily only to bring forth a conclusion of untold antiquity—that there is such a faculty as "paranormal knowing."

PSI and PK at Duke University

In a review of Professor Rhine's latest work *The Reach of the Mind* (see Lookout, April, 1948), Professor R. H. Thouless, who is Reader in Educational Psychology at Cambridge University (England), lists what he considers to be the "distinctive contributions" made by the Department at Duke. These are *(a)* the fact of the wide distribution of paranormal "powers" amongst ordinary people; *(b)* the clear demonstration that the presence of knowledge in another person's mind was not a necessary condition of paranormal knowing, or, in other words, "clairvoyance" as well as

"telepathy" was an experimentally demonstrable fact; *(c)* there is a force called by Rhine "psycho-kinesis," or more shortly PK, non-physical in origin, including the fall of dice in accordance with the thrower's intention; and *(d)* the research being carried on as to the precise qualities of personality which accompany PSI (paranormal knowing) success. It is Professor Thouless's opinion that perhaps the most striking innovation of the Duke University workers "was their successful use of ordinary people for their experiments rather than the small number of individuals with special 'psychic' gifts. With about one person in four, they have found some degree of success in paranormal guessing."

The Creation and Use of "Sensitives"

One feature of the Duke experiments continues to arouse special interest amongst research workers in this field. What is the explanation of the difference between the rate of success at Duke University and elsewhere, in other countries for instance? Prof. Thouless suggests that the answer is to be found in the tradition of success which has been built up at Duke: "Rhine's subjects expect to succeed and therefore manage to succeed at a higher rate than they would if they were convinced that success was unlikely." That may be so; but may there not be other and more substantial reasons? It is not impossible that the answer (in more general terms) lies in the implications of the term "Rhine's subjects." Do the Duke experiments, and others of a similar nature, have the effect of *attracting* "sensitives"? There is the further consideration that those experiments which depend upon psychic passivity for their success will inevitably increase mediumistic tendencies in the subjects. The science of statistical methods, to which the Duke researchers are addicted, should perhaps include the life-histories of the "subjects," as well as the degree of failure or success of the experiments. "Mediumism, as practised in our days," wrote H. P. Blavatsky, "is a more undesirable gift than the robe of Nessus." And it takes many forms.

"Great Men Cluster"

Among a number of interesting papers presented at the Centennial Celebration of the American Association for the Advance-

ment of Science, was one by Prof. Alfred L. Kroeber of the University of California, under the title: "Have Civilizations a Life History?" Prof. Kroeber asks—

> How far may we justifiably separate or distinguish civilizations; and how far are these separate civilizations, nevertheless, repetitive, recurrent, and similar in type and in their life histories?
>
> Most major civilizations are supernational. A major civilization is normally multinational and multilingual, though it may possess one standard language. Each civilization has a fundamental ideology, a coordination of cultural patterns, a master pattern. The process of cultural growth from shadowy, groping beginnings, through selective commitment, to particular forms or patterns, and growing control of these until they are achieved and their potentialities are realized—this process seems to be basic in the history of civilizations.
>
> A corollary of the foregoing findings concerns genius. Great men notoriously cluster in time and place. The pattern and master-pattern interpretation of civilization explains this clustering. Great men can appear only while great patterns are in the shaping during the life history of a civilization. At other times native genius is wasted—it has nothing to take hold of, it leaves no achievement that permanently means something. It must be civilization that is the cause of the fact that the overwhelming majority of the men whom we unanimously recognize as great have lived in the great periods of great civilizations. (As summarized in *Science,* Nov. 26, 1948.)

"As the Cycles Roll . . ."

That such cycles exist, is as evident to the competent historian as that the sun rises and sets. But Dr. Kroeber's thesis appears curiously insecure. Essentially he appears to think that great men as such are about equally distributed in time. What then *makes* the favorable cycle that brings them to the visible surface of events? If civilizations are natural and inevitable growths, what causes their disappearance? Why has not world-civilization followed a cumulative straight line of growth? Obviously, the great men disappear as the civilization declines. Do they vanish because it declines, or vice versa? If the former, what is the mechanism of decline? The record shows that the material aspect of a civilization (as in Greece and Rome) runs under its own momentum for some time after the great men have begun to decline. The most logical

theory, then, is that great men come in cycles and that they *make* civilization. But one would seek in vain for a causative factor in materialistic genetics. There is a missing link here that only Theosophy can supply:

> Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. (*Ocean of Theosophy*, 1893, p. 119.)

The Unity of Knowledge

Are there ultimate relationships between special fields of knowledge? Is the fundamental aim of all systematic philosophy, logic, mathematics, and scientific theory, to discover comprehensive rational relationships as the essential factor in our conception of nature? Mr. L. L. Whyte, in an English radio broadcast (*The Listener*, April 22, 1948), suggests that we are still fundamentally an ignorant race:

> We do not yet know the essential characteristics of the phenomena we loosely call matter, life, and mind, or the nature of the relations between them. If there is an order in things, such relations must exist, but we do not know them yet.

He believes, however, that there is some hope of establishing comprehensive relationships, if we may judge from the present position of mathematical philosophy. He particularizes the advance made by A. N. Whitehead and Bertrand Russell by defining "the form appropriate to fundamental knowledge," even though "they did not say what content should be put into that form." Their achievement "was to provide a logical technique capable of going deeper into the nature of things than any previous invention of man."

The Order of Nature

Like most Western commentators, Mr. Whyte is convinced that "intuitive ideas" need "critical analysis" if they are to contribute to the development of theory. For him, the modern world owes its character mainly "to the fact that from 1600 until today observation and experiment have progressively confirmed that mathematical methods provide an important clue to the order of nature." That the Sumerians and the Egyptian and Indian peoples were occupied with numerical and metrical problems long before Pythagoras is evidence to him that, by the time the early Greeks began to seek a rational order in phenomena, "there was already a long-established tradition dealing with number, a part of which these Greeks must have inherited." Thinking as he does that—

> numbers and geometrical forms had a double appeal: they were necessary to cope with real things, like the heavens, the fields, and the produce of the earth; and they were also fascinating in themselves—a supreme intellectual toy, animated by a hidden vitality of its own and perpetually forming new patterns and combinations

it does not occur to him that the Pythagoreans who (as *The Secret Doctrine* tells us) "taught the connection and relation between the gods and the numbers, in a Science called *arithmomancy,*" had derived their knowledge from a Teacher who "had studied Esoteric Science in India." Mr. Whyte cites Kepler (with Galileo and Newton) as one who revealed the power of mathematics to open up new fields of objective knowledge. Few are aware, however, that the "ideas of Kepler, weeded from their theological tendencies, are purely occult." He saw that the Sun is a great Magnet, that Solar substance is immaterial, and, for the constant motion and restoration of the Sun's energy and planetary motion, he provided the perpetual care of a spirit, or spirits (*S.D.* I, 498-9).

The New Mathematical Philosophy

Mr. Whyte quotes Whitehead in a definition of speculative philosophy as "the endeavour to form a coherent, logical, necessary system of general ideas, in terms of which every element of our experience can be interpreted." Oddly, he attributes obscurity to Whitehead for calling the atom an organism. But, in this matter, Whitehead was subscribing unwittingly to the occult view that "every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel*" (*S.D.* I, 107). Summing up the contribution made by the recent school of mathematical philosophy to the effort defined by Whitehead, Mr. Whyte says:

> It has established that in the search for intellectual understanding we have to overcome the tyranny of unscrutinised words; we have to discover and give expression to the determinate pattern of changing relationships in every situation. Every phenomenon is a process of changing relations; knowledge consists in the identification of the relations both within each situation and outside it, linking it with the whole of nature and experience. It is, as Russell would say, the changing relation-structure which counts, for that is all we can know, and all we need to know. In other words, we can never know anything about entities in themselves, it is only their relations which can be experienced and observed.

Structure of Space-Time

How are we to identify the changing relations which go to make up the process of every phenomenon? This question is left unanswered, though the invisible has its own appeal to Mr. Whyte. Discussing some applications of mathematical logic to physical science, for instance, he suggests that "the arrangement of any system of elements may involve relations of order and succession, as well as quantitative relations," an observation which looks dangerously like a reference to an aspect of Karmic Law! He adds: "within and beyond the somewhat naïve physical structure of waves and particles used by recent physical theory, may lie some more general space-time pattern of relations which has not yet been properly identified." *Mirabile dictu,* it has been so identified—by the ancients: "All is One Number issued from No Number":

> It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or "No-Number," to distinguish it from BEING or "the One Number." (*S.D.* I, 87.)

DUALISM OF BODY AND MIND

One other possibility mentioned by Mr. Whyte arises out of Bertrand Russell's thesis that all objective knowledge is about a structure of relations best represented in a formal manner. In his view, the dualism of body and mind will disappear "when the objective relationships in physical and mental phenomena are described in formal terms, not merely quantitative, of course, but using the wider logic of relationships." This is but the old materialism rendered in terms of the new mathematical philosophy as applied to modern science. In fact, the link between mental processes and the cortex has already been demonstrated by the esoteric philosophy:

> Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self—or reflective—consciousness; while Fohat [*Daiviprakriti,* Primordial Light], in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life (*S.D.* I, 16).

THE LOWLY VINDICATED

Edward F. Kohman, writing in *Science* for Dec. 26, 1947, remarked:

> There is probably no other food to which is attached so much legendary history as is the case with the onion, although Pliny, the Naturalist, credits it with being the remedy for only 28 maladies—a moderate figure compared with the 87 for cabbage. Many of the legends have a bearing on physical health. Considering those dealing with evil spirits, the onion is involved even in mental health. . . .
>
> Inspired by such properties and impressed with the idea that ancient and traditional remedies should not be regarded as naïve and absurd, Toroptsev and Filatova, of the Tomsk State Uni-

> versity and the All-Union Institute of Experimental Medicine of the USSR, studied the effect of onion vapors on purulent inflammatory wounds. . . .

A test on infected wounds was made with the vapors from onion paste; the wounds had become infected with gangrene, streptococci, staphylococci, and other bacteria, and all were purulent.

> After the initial treatment all wounds became rose colored instead of grey, and there was no more complaint of pain. After the second treatment purulence subsided, odor disappeared, and regeneration was induced. Regeneration began to lag in a few cases after several days of treatment, suggesting possible overexposure. . . .

A growing recognition of the real place of plant life in the healing of physical troubles may be the way out for theosophists in need of physical palliations but caught between the deep blue sea of allopathic drug and vivisection magic and the devil of charlatanry on the unorthodox side of healing. It is even possible that before many years the "evil spirit" aspect of the matter may seem no more ridiculous than the healing properties of the onion did not so many years ago. Or that there may be a somewhat more intimate connection between bacteriology and "demonology" than has been thought.

The question as to relative preferences between "demons" and onion-eating "psychics" must be a matter for individual solution.

Magic Arts and Architecture

On a safety poster displayed by a large research laboratory appeared two photographs: one showing sand on a table being formed into ripples by inaudible waves given off by a whistle and reflected on to the table: the other, pieces of cork suspended in mid-air by the same means. Question: If cork can be suspended, how large and heavy *are* the objects that may be lifted, given somewhat further knowledge? A physicist, of course, will remark that a heavy power source is needed to produce such potent sound. But that mystery of the ancients may also be solved in course of time. It may be that the effects were produced by a change of gravitational polarity as between the earth and the object lifted. Meantime, some remarks from Richard Halliburton's *Complete Book of Marvels* may be in order. The construction of the famous Peruvian mountain city, Machu Picchu, is being described:

. . . The altar in the Great Temple is a single granite block that weighs one hundred tons.

No mortar was used by the Inca masons to hold these blocks together. And yet, so skillfully were the blocks set in place, that the walls are still intact after all these centuries.

Strange to say, we shall find that the only quarry where the biggest stones could be obtained is at the *bottom* of the canyon, more than two thousand feet below. How the builders of this granite eagle's nest ever moved such weights up to the towering top of the crag where the city stands, is a problem which baffles modern builders. The present-day Indians say that the ancient Incas had at their service angel architects, who understood the magic arts and could cause monstrous stones to drop from the granite cliff and take wing across the canyon to the temple walls. Even to us, this seems as good as any other explanation, for how the Incas could raise such structures, with only primitive tools and crude machinery, is more than we can understand.

Raising the Pyramid of Cheops

This being so, the following may be considered:

Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance?

This query is made with regard to that Stanza which treats of FOHAT and his "Seven Brothers or *Sons,*" in other words, of the *cause* and the *effects* of Cosmic Electricity, the latter called, in Occult parlance, the *seven primary* forces of Electricity, whose purely phenomenal, and hence *grossest* effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc., etc. Now what does physical science tell us of these "Forces"? SOUND, it says, is a *sensation* produced by the impact of atmospheric molecules on the *tympanum,* which, by setting up delicate tremors in the auditory apparatus, thus communicate themselves to the brain. LIGHT is the *sensation* caused by the impact of inconceivably minute vibrations of ether on the *retina* of the eye.

So, too, we say. But this is simply the effect produced in *our* atmosphere and its immediate surroundings, all, in fact, which falls within the range of our terrestrial consciousness.

. . . We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with occult

> knowledge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (*The Secret Doctrine,* 1888, I, 554-5.)

PROTECTION OF NATURE

Last fall, at the instance of the United Nations organization dealing with education, science, and culture, an international conference was held in Paris for the purpose of establishing an International Union for the Protection of Nature. About 120 delegates represented 32 countries and eight existing international societies. Dr. Julian Huxley, Director-General of UNESCO, addressed the conference, Dr. C. J. Bernard of Switzerland was elected President, and the Belgian Government offered accommodation in Brussels for the future Headquarters. The subjects considered at these meetings included game preservation, education of the public on the need for nature protection, and the possibility of a scientific nomenclature in place of the terms "national parks" and "nature reserves." The aim of the Union is far wider than the preservation of species or associations of plants and animals; it "embraces the whole of nature, and the ultimate survival of mankind." (London *Times,* Oct. 12, 1948).

In one sense, this international effort to protect nature may be thought of as a revival of the pantheistic spirit. It may presage a deeper response hereafter to the obligation placed upon every thinking man by the Great Teachers—"to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task" of directing and guiding the energy inherent in matter to reflect the Ideation of the Universal mind (*S.D.* I, 280). The world needs the healing touch of a renewed spiritual Pantheism—explorations in this field are bound to uncover the karmic effects of "abandoning a philosophical and logical Pantheism." Among these are the necessity felt by man to create an anthropomorphic Satan to accompany his conception of a personal God, "a prop for lazy man," and the transformation of the living powers in nature into a phallic worship that has become an integral part of exoteric theology and dogma. The unity of mankind with nature is an expression of the oneness of the Causeless Cause.

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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